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OUR SUNDAY VISITOR

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O. S. V.
Outlook



ECHOES OF POPE PIUS' BROADCAST

Non-Catholics Deeply Impressed By Holy Father's Radio Talk

UNDER the heading: "FOOTNOTES ON A WEEK'S HEADLINES," the NEW YORK TIMES editor writes as follows:

"Not for sixty years and more has a Pope left Rome, but last Thursday the voice of one penetrated to the uttermost parts of the sea. In centuries past, servants of the Church crossed unknown oceans, toiled through wilderness and died hideous, lingering deaths to carry the words of the Pope; now, a flick of the switch at Station H.V.J., Vatican City, brings those words to countless millions of listeners."

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"Your preacher does not know how you felt when you listened in upon His Holiness, but he is frank to confess to you that he was overwhelmed with a high excitement because it seemed to him unusual, apart from the scientific victory over the forces of nature, that a splendid and cultured old gentleman sitting in a seat of dignity and power, should be talking to the human race about Jesus and about God for whom Jesus lived and for whom Jesus died."

"Who cares a whit for the superficial distinctions that separate the papacy from Protestantism? A successor—according to the opinion of not a few—of St. Peter himself in the historic chair of the papacy was speaking to the world."

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"Many ministers have an unusual standing in a community, not alone for what they are, but because they represent religion; that fact should keep them properly humble. Two thousand people knelt in the street as they listened to the Pope, said one newspaper report. That shocked many Protestants; it should not. It was but a feeling of reverence, through this man for God."

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"The world has been thrilled with the Pope's radio broadcast from the Vatican. It will be of great interest to all, I am sure, to learn that radio is mentioned in the Talmud. We read in the Talmud tractate Yoma folio 20b that 'a voice goeth forth from one end of the world to the other.' 'What,' asks the Talmud, 'is its name?' The Talmud replies: 'Radio is its name.' In the Book of Isaiah we read that the Temple in the Holy City will be a 'house of prayer unto all the nations.' This, indeed, will be made possible, I take it, through the radio."

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WHAT THE WORLD OWES TO THE CHURCH

"A people began to be united, as members of a vast moral and spiritual commonwealth, under one universally acknowledged, supreme authority. It sufficed to hold the greater part of Europe in a common allegiance, in spite of differences of race, tradition, language, customs, and intestine wars. . . . The Church was the great popular institution of the Middle Ages, cheering and protecting the poor and friendless. . . . In times when lord and serf were farthest apart, when the latter had no rights but those of the beasts which perish, the Church read the parable of Dives and Lazarus, and declared the equality of man in the presence of God."—Charles Eliot Norton in "Cathedral Building in the Middle Ages."

Some Sensible Talk About "Reunion"

A German Protestant minister, Pastor Lortzing of Göttingen, published a book on the occasion of the recent fourth centenary of the Diet of Speire, the "Diet of Protestation" which declared the Catholic religion to be idolatrous.

The interesting thing about this book is that it declares that the fatal separation which occurred in the sixteenth century was based on false indications and lying hypotheses. The author asks that the process which separated Catholicism and Protestantism four hundred years ago be submitted by Christians of good heart and enlightened reason to an objective revision. He believes that if such a revision occurred, Christendom would become reunited. Pastor Lortzing thinks it can be proved that the accusations brought against Catholicism are false, and that there is nothing more "evangelical" than the Catholic cult. In the Evangelical Church, he says, one of the greatest topics of discussion is how to get people to come to church and how to increase church membership; but no one thinks of asking whether the first and fundamental reason for the crisis is the rejection of the ancient Christian religion, which Catholics have retained.

The author refers to the numerous efforts made by the Anglican High Church to reintroduce into their worship practices of pre-Reformation days—"Protestant solemn Masses, but without the Consecration." Pastor Lortzing advocates "all or nothing."—Fortnightly Review, Jan., 1930.

UNDERSTANDING GOD BETTER

Our Heavenly Father Is The Actual Author Of Our Being

THE divine paternity or fatherhood of God in relation to us should influence our conduct far more than His infinite greatness and His power, much as we have reason to fear these attributes. He Who is our Lord is also our Father; we bear His very likeness within our frame. If it be the universal custom to call "father" the man whom the Providence of God employs as an instrument to bring us into existence, how much more deserving is God of the name "Father."

Who is the actual Author of our being, and especially of that portion of us which will endure forever, which elevates us above all the rest of creation, which differentiates us from every other living thing? The mother of the Machabees, fearing that her children might have more feeling for her than for the Heavenly Father as their faith in the true God was being tested by the persecutors, said: "I know not how you were formed in my womb; for I neither gave you breath, nor life, neither did I frame the limbs of everyone of you. But the Creator of the world." (II Mach. VII, 22).

After you came into existence your earthly parents could do no more than furnish you with sustenance supplied by the Almighty. How would you have bread for your children if God had not decreed the law of growth and given fertility to the soil? Withdraw this fertility, withdraw rain and sunshine, and how powerless your parents would be to preserve your existence! God is the author of your being in a far truer degree than your earthly parents, and He is your and your parents' provider.

When you reach your own majority in life you become independent of your parents; they may even become dependent on you. But you will always be dependent on God. Never for one year or for one day will you be able to live without God's sustaining help: "In Him we live and move and have our being."

We must distinguish between God as Creator of the inanimate and irrational things and the Creator of man, capable of knowing and loving Him, and possessed of an immortal spirit intended to be associated with Him everlastingly. Christ Himself shows the distinction when He says: "Behold the birds of the air, for they neither sow, nor do they reap nor gather into barns"—and note that He does not say their Heavenly Father feedeth them, but "your Heavenly Father feedeth them."

What if children regarded their earthly father as a secondary creator, and left the matter there? If they felt under no special obligation to him; seldom had him in their thoughts, and went through life as though he did not exist? There are some children who act in that manner towards their father, but they stand condemned before all who know them. Children, generally speaking, feel indebted to their parents, and love them not only as the instruments of their existence, but because of numerous acts of attention and of disinterested love.

On the same theory, a friendlier and a more loving disposition should be manifest in every heart towards God, Who loved with an everlasting love every human being that has been created, and Who was motivated by such love to give him or her existence. This Heavenly Father's influence is felt by every man, woman, and child during every day of their lives, if they only advert to it.

Human parents are loved even if they be anything but perfect; they may have serious faults; they may not enjoy the esteem of their fellows; they may be defective physically, mentally, spiritually. But Almighty God is absolutely perfect, infinitely beautiful, attractive, loving, merciful. If a human parent is deserving of love, evidently a divine Parent is much more worthy of it, and has a hundredfold greater claim on our love.

We have already remarked that it was necessary in the Old Law to deal with the people by terrorizing them; but after God "sent His Son in order that we might have the adoption of sons," His persistent policy has been to win them by love. Only the wicked now need to fear Him as Judge, because people having every regard for their own best interests will serve Him and thus escape a severe judgment.

The law was given to the Hebrew people from a mountain amid thunder and lightning, amid fire and smoke. The law was given to the people of the New Testament also from a mountain.

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STATION O.S.V.

(By the Rev. R. S. Kelly)

After relating his experiences in the study of many religions, and referring to the fact that he had heard little of the Catholic Church except the misrepresentations of Her enemies, the editor of THE GEUDA SPRINGS NEWS, (Geuda Springs, Kansas), in the edition of February 12, 1931, writes the following about the Catholic Church and incidentally pays a tribute to OUR SUNDAY VISITOR. A portion of his editorial follows:

SOLILOQUES OF A "HICK" EDITOR.

"I strive to learn more of it—the greatest of all in proportions. I cast myself among them. Footloose I work in their employ, learn their customs, visit their hospitals and Sisters of Mercy. I am spellbound at the grandeur, the colossal proportions of their reverence and sanctity. I find on close observation everything I have heard is exaggerated, prompted by Satan. The greater and purer a thing is, the more defiled and attacked it becomes. A Catholic has never 'mooned' a meal nor asked a favor of me. When in need of help a Catholic never turns a man down. They do not denounce in all their publications. They never denounce another's religion. Nor was I ever fired off a Catholic job and they always knew me to be a Protestant. I never did them a turn for their religion. They never asked it. Their religion stands on its own feet. The other day I read of the Pope's coming to America. It sickened me; the worminess of the whole idea—the idiocy of ignorant minds, agitation, atheism, seeking to undermine the Parent church first, then Protestantism must fall. . . ."

"Only yesterday I was sick in gloom and despair and here came a paper 'The Fellowship Forum,' Calamity Jane herself. I read it. Oh, the rot of the whole thing! Pessimism heaped on my gloomy soul. The Black Race Menace, the Yellow Peril, Satan, and scourges and shades of Satan. Boy, I felt like hanging myself, so hopeless seemed the Destiny of the White Race. Then came the Sun—a sheet, 'Our Sunday Visitor,' full of hope and joy and most of all full of God and godly ideals—a rock of Gibraltar for ruined hopes. Its Spirit primed me up."

Some Wholesome Thoughts For The Lenten Season

FIVE thousand people attended a late Mass on Ash Wednesday morning at St. Patrick's Cathedral, New York, at which time they were reminded by Monsignor Lavelle that: "Lent is a spiritual training time during which the soul should be strengthened for conflict as the body of an athlete is prepared for contests of endurance and skill."

Says Reverend Donald Barry, C. S. P.:

"If we follow the inclinations of nature, mortification is not an easy task. Yet few of us have not disciplined ourselves in some way at some time. As St. Paul pointed out, whosoever would attain any goal must do himself violence."

The Episcopal Bishop William T. Manning spoke as follows in his first Lenten sermon:

"Lent comes to us each year with a call that we all need, a call to renew our faith, to make a new start, to take fresh hold on those things which give life and strength to the spiritual side of our lives."

"What our country needs today and what the whole world needs is a return to the great, simple essentials of religion. And by religion I mean a religion which makes God real and which makes His law of righteousness and truth and purity a reality to us."

Deplores Moral Let-down.

"We have all been keenly aware of

the financial depression in this past year, but there is another kind of depression far more important through which we are passing. There has been in recent years a letting-down of our moral standards and ideals, a letting-go of the things which give its true nobility and sacredness to human life, and we all know this. And this lowering of the standard has been going on all over the world."

"Only last week I received a letter from Bishop Carey of Bloemfontein, South Africa. Bishop Carey was chaplain on the battleship Warspite when it was supposed to have been sunk in the Battle of Jutland. In this letter he said:

"I do not despair nor doubt the ultimate victory of virtue over vice, but in the meantime I feel so deeply the waste of life, the dreary round of passion and disillusionment and the loss of that inner holiness and glory that to my mind makes a man or woman admirable and lovely. I feel that something lovely and rare is being lost in the world today. Purity is a lovely virtue and hatred of evil is a splendid quality. Without it the world is a poor, unsavory, evil-smelling sort of place."

Bishop Manning declared the weakening of faith in God had brought about the present lowering of moral standards and lack of moral indignation against wrong and evil.

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Lenten Discipline Develops Strength Of Character

by the Rev. John A. O'Brien, Ph. D., Chaplain of the Catholic Students at the University of Illinois.

LENT is a relic from the Dark Ages. It is a shadow projected in the ages of gloom that falls away the sunshine of our modern age and happiness. As the Matter that lifts its snow-crowned summit high into the skies of Switzerland, the slanting rays of the setting sun and brings premature darkness to the little village nestling in the valley behind it, so Lent robs us much of the brightness of social and worldly amusement, casting a premature shadow across the noonday of life the shadow of death and the after. Its doctrine of mortification runs counter to the very grain of human nature. It is a kill-joy, an anachronism in our enlightened twentieth century. We want a religion of gladness, not of gloom."

It is the cry that we hear about on every side—the cry of the episcopate, the cry of the cynic, the cry of the sophisticated intelligentsia seeking through a thousand devious routes the Blue Bird of happiness. Is it really a barrier to our happiness? Is it the mere blind handing down of a custom that has lost its vitality and its raison d'être? Let us ask these questions frankly and honestly. For, unless a person understands how the observance of Lent promotes his welfare and happiness is not likely to enter into its spirit cheerfully."

Example of Christ
In the first place Lent is but the moving of the example of Our Divine Saviour Himself. For, the Gospels tell us that immediately after baptism in the Jordan and beginning His public ministry, He fasted forty days and forty nights—on locusts and wild honey—till the lips of His precursor, St. John the Baptist, He said to the people: "Unless you do penance you shall likewise perish." Unlike our modern generals who send their soldiers into the front line trenches while they remain securely behind, Our Divine Master asks us to follow only where He Himself has led. For many centuries the Christian world followed the example of Our Saviour with a seriousness which we today do not remotely approximate.

A few years ago I stood at the foot of Mt. Quantana within sight of the Jordan where the Saviour spent his forty days of fast, and saw the sides of the mountain studded with holes where anchorites had come to dwell and to follow literally the rigorous fast of the Saviour.

Until the ninth century but one meal a day was taken, and that at evening. During the Middle Ages not only the theaters but even the law courts were closed. War was forbidden under penalty of excommunication. Every activity that might distract the minds of the Christians from the consideration of the condition of their souls and the attainment of their eternal salvation was prohibited. It has only been in recent times that the severity of the Lenten fast has been so greatly mitigated that now we experience but little hardship in its observance.

Analysis of St. Paul
We do not observe Lent, however, merely because Our Saviour fasted, but because of the reasons which lie behind His command—to do penance as the necessary condition for salvation. We do penance for a twofold purpose. First, to atone for our past sins and to satisfy the temporal punishment due for them. Secondly, to strengthen our wills so as to prevent our falling in the future.

When psychology will have written its final chapter on human nature, it will be found that it has given us no more penetrating revelation of its conflicting duality than that which St. Paul disclosed to the Romans when he said: "I see another law in my members fighting against the law of my mind, and captivating me in the law of sin that is in my members." And to the Galatians he said: "For the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary one to another so that you do not the things that you would." Because of this conflicting duality that lay at the very heart of his nature he found himself yielding to the thrall of the senses and to the imperious tyranny of flesh against the voice of reason and conscience so that he was compelled to exclaim: "The good

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Father Godfrey Schilling Poses for Portrait



A rare occasion in the life of the Very Rev. Godfrey Schilling, O. F. M., founder and for many years Superior of the Franciscan Monastery and College of the Holy Land Order of Friars Minor, Washington, D. C. Father Godfrey, nationally and internationally known, is shown here—at one of the very few times he has ever posed for a portrait in his 77 years of life. On this occasion, moreover, it was only at the urging of friends. The sculptor is Ernest Durig, a student of Bodin and for three years a member of the Swiss Guard at the Vatican.

Around the World in Five Minutes

CHICAGO—More than five thousand boys and scouts in uniform added to the dignity and impressiveness of the funeral of the Rev. Raphael Ashenden, leader of the Catholic Youth Movement of the Archdiocese of Chicago, who was killed recently when the automobile in which he was riding to a scout meeting was struck by another car.

The Rev. Gerald Scanlan, formerly assistant pastor of Holy Angels church, 607 Oakland Blvd., Chicago, has been named by diocesan authorities to carry on the work of the Rev. Raphael Ashenden as head of the Catholic Youth Movement in the Archdiocese.

NEW YORK—The Rev. Eliot White, ousted minister of Grace Church, recently carried his fight for an ecclesiastical trial, on self-imposed charges of furthering "immorality" by advocating companionate marriage, to the presbytery (ministers) of the diocese.

Completely ignored by Bishop Manning in his plea that the bishop prepare formal charges against him, Mr. White now asks that three presbyters draw up the presentment, so that the entire row between Bishop Manning and Mr. White, precipitated when Mr. White indorsed the companionate marriage doctrines of former Judge

Ben Lindsey, be settled in ecclesiastical court.

NEW YORK—Mayor Walker was host recently to 500 unemployed men and fifty families who are supplied daily with the evening meal at St. Stanislaus' School hall, 104 St. Mark's Place. The Rev. Felix P. Burant, rector of the Polish Relief Committee in charge of this work, dedicated two days to Mayor Walker in recognition of his personal contribution to the fund which has made this relief possible.

NEW YORK—The best way to treat prisoners is to regard them as brothers, said the Rev. Dr. Malcolm James MacLeod, pastor of the Collegiate Reformed Church of St. Nicholas, in a sermon recently. He added:

"When we are told that there are 116,000 criminals in the prisons of this country, and at least as many more out that ought to be in, we are startled. Then when we learn that 75 per cent of them are under 25 years of age, the fact becomes tragic. It is slowly filtering down into our minds that society itself may be the cause of a good deal of our crime. Crime is a disease, but it is largely a curable disease. And it is to religion that we must look for the purifying power to correct the inner ailment."

ROME—The bones of 450 Romans, probably buried between 100 B. C. and 300 A. D., have been accidentally discovered in pagan sepulchers under the Vatican City State in digging foundations for new food store houses.

The finding of these forgotten graves has led to a belief that the entire Vatican Hill and the ancient Leonine City down to the Tiber's bank was a vast pagan necropolis at the time when the Apostles Peter and Paul suffered martyrdom in the Eternal City.

The discovery is thought to account for Peter's burial in the Vatican Hill, where the first basilica was erected in his name.

GUATEMALA—The Catholic Archbishop of this diocese has decreed that all children born in his jurisdiction this year shall be named Guadalupe, for Our Lady of Guadalupe, Mexico's patron.

Guadalupe is a girl's name, but it will be applied also to boys, with Jose prefixed. Priests throughout the archdiocese have been instructed to give this name to all children they baptize.

Mexico this year is celebrating the end of the third century since the Virgin Mary made a miraculous appearance in the little town of Guadalupe, near Mexico City.

What Is The True Function Of The State?

THERE is an error gradually infecting all nations of late which is that the state, as such, is above morality; that what the civil authority permits or orders is by that fact alone made licit and obligatory. Hence the interference with individual liberty, with the rights of man, shown by laws for the mutilation of the physically degenerate, laws conferring privileges on one part of the community to the detriment of another, meddling in parental rights, and so on. Political error has come to such a pass that the men on the street think any majority is justified, solely because it is a majority, in recalling a judge or a law, in overriding authority for the satisfaction of appetite.

The sovereign people tries to be subject and sovereign at the same time, and it deems its rulers mere hired men who may be discharged at will like cooks.

"A law is a rule and standard of action; a just, permanent, and rational ordination for the good of the community, promulgated by one who has charge of the community. Dom-

inion is the power of claiming a thing as one's own, the right of ownership and if this possessor has created the object, his dominion may be absolute. A governor, legislator, judge has power or jurisdiction for the good of the governed. The business of government, of the state, is to protect each citizen in the pursuit of temporal happiness, to develop his natural faculties, establish and preserve social order, wherein each citizen is secured in his natural and legal rights, and is held up to the fulfillment of his own duties so far as they bear on the good of the community as such; and also to put within the reach of all citizens, as far as possible, a fair allowance of means to acquire temporal happiness, or external peace and prosperity. This is the whole business of the state. The state is for the people, and it may not transgress an inch beyond its proper limits, which are as hard and fast as those that bind the individual citizen. The citizen is not to be treated solely as an industrial

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FORT WAYNE DISTRICT NEWS

Fort Wayne Brevities

—Before a large and interested group of members of Fort Wayne Council No. 451, Knights of Columbus, Monday evening, at headquarters in the Community Center, Frank B. Kraus, assistant trainmaster on the Pennsylvania, gave an address on "Railroads and Their Operation." The address followed the regular session of the Council and was a feature of the educational program being conducted by the K. of C. during the Lenten season. Arrangements for the addresses are made by Thomas F. Quinn, Council lecturer.

—Preliminary plans for a public card party after Easter, also an Easter Monday frolic for the orphans, were made Thursday night, March 5th, at a meeting of the Catholic Orphans' Guild, held at St. Vincent's Home, Fort Wayne. Mrs. Marie Klotz, president, was in charge of the meeting which enjoyed record attendance. Committees for the social events will shortly be announced.

—St. Margaret's Circle, a social service unit of the Daughters of Isabella, Fort Wayne, met on Thursday, March 5th, at the home of Mrs. Frank Hoy, 702 East Washington Boulevard. A business session was conducted at ten o'clock, a luncheon served at one, followed by sewing. Mrs. Mary Foehy is chairman of the circle.

—Mrs. Marie Klotz, 225 West DeWald street, Fort Wayne, national director of the Daughters of Isabella, recently returned from New York after attending a meeting of the national board. Plans were promoted at this meeting for the eighth annual and tenth biennial national convention of the D. of I. to be held in Boston, Mass., July 15-18.

—Incident to the monthly meeting of the Holy Name Society of the Church of the Most Precious Blood, Fort Wayne, held Tuesday night in the school assembly room, M. G. Kaufman presented a series of moving pictures pertaining to past activities in the parish. March 8th is the Communion Sunday for the society. Rehearsals are progressing for the post-Easter minstrel sponsored by the membership.

—Tuesday night, March 24, a meeting of St. Catherine's Circle, social service unit of the D. of I., Fort Wayne, will be held at the home of Mrs. John E. Beerman, 1711 West Main street. Miss Catherine Noll, chairman, is in charge. A session was recently held at the home of Mrs. Henry F. Reehling, 334 East Suttentield street.

—The Very Rev. Benedict Boehner, C. P. S., editor of "The Poor Souls' Messenger," has returned to his headquarters at St. Charles' Seminary, Carthage, O., after spending four months in St. Joseph's hospital, Fort Wayne. He was confined to the seminary two months prior to his stay in the cathedral city. The well-known educator, a former rector of St. Joseph's College, Collegeville, Ind., and also active for several years in the mission field, is after six months able to walk, following severe injuries sustained in a fall at the seminary.

—Mrs. Katherine Marks, eighty, a native of Allen county and practically a life-long resident of Fort Wayne, died Thursday afternoon at St. Joseph's hospital, where she was a patient for several weeks. Death was due to senility and pneumonia. Her husband, Simon Marks, died twenty-two years ago. Mrs. Marks made her home with two nieces, Misses Rose and Theresa Neidhart, 813 East Jefferson street.

CORRESPONDENT:
Miss Helen May Irwin
Care Journal-Gazette
Fort Wayne, Indiana

erson street. Her brother-in-law at the same address died February 22. Mrs. Marks was a pioneer member of St. Mary's church, the Rosary and Altar Societies, St. Mary's Mission Society and the Sacred Heart League. She is survived by a half-brother, Henry Allgeier, a half-sister, Mrs. Henry Brames, of Monroeville; several nieces and nephews. The funeral was held Monday morning, March 2nd, from St. Mary's church, Fort Wayne. The Rev. George A. Hasser, rector, was celebrant; the Rev. J. Nicholas Allgeier, of Besancon, a nephew, was deacon; and the Rev. Alfred Reimig, sub-deacon.

—Mrs. Albert C. Fox, well-known resident of Fort Wayne, died suddenly of heart disease at 12:20 o'clock Wednesday morning at her home on the Miller road. The day marked her sixtieth birthday. Deceased was the wife of a former Wayne township trustee and the mother of Elmer Fox, now holding the same office. She was a devoted member of St. Joseph's church, the Rosary Society and the Sacred Heart League. Surviving are the husband; three sons, Elmer and Ralph H. Fox, city; and Clifford Fox at home; two daughters, Mrs. Clara Scherer and Mrs. Celestine Walker, city; a sister, Sister M. Placidia, in the Notre Dame Order, St. Louis, Mo.; two step-brothers, Dr. Edward Moser of Naperville, O.; and Henry Moser of Elida, O. The funeral was held Saturday morning from St. Joseph's church, Fort Wayne, the Rev. Charles F. Girardot officiating.

—Frank A. McClanahan, son of Mr. and Mrs. L. A. McClanahan of LaGrange, 34 years, died in Albuquerque, N. M., Wednesday, February 18th. His sister, Mrs. Fred Wiley of Huntington, went to him and accompanied the body to the home of her parents. The funeral was held Tuesday, February 24th, from St. Patrick's church, the Rev. Father Atwater officiating. Besides the parents, the deceased leaves two sisters, Mrs. William Zahn and Mrs. Fred Wiley of Huntington; three brothers, Louis of Chicago, Lawrence of Madison, Ind., and Alfred of LaGrange, Mo. McClanahan before his death was a resident of Fort Wayne, having been affiliated with the Chas. Neizer law firm of that city.

—The usual monthly program was presented by the fifth and sixth grades for the students and their guests at Sacred Heart Academy.

A spirited "Howdy" song welcomed the audience and paved the way for two humorous plays. Readings were given by M. Odolou, J. Lethbridge; also piano solos were given by M. Till, L. Bowers and J. Turek.

A marked increase in the Honor Roll was announced. Those deserving honorable mention for a general average of 90 per cent. or over are: J. Griffin, Fort Wayne; A. McAuliffe, Woodstock, Ill.; R. Till, Fort Wayne; E. Turner, Fort Wayne; J. Morton, St. Louis, Mo.; W. Turner, Ft. Wayne; M. Till, Ft. Wayne; J. Murmann, Indianapolis, Ind.; E. Kryczek, Chicago, Ill.; J. Turek, Chicago, Ill.; G. Colligan, New York, N. Y.; J. Grace, Frankfort, Ind.; G. Frey, Ft. Wayne; D. Till, Ft. Wayne; T. Spencer, Indianapolis, Ind.; R. Grace, Frankfort, Ind.; R. Lethbridge, New York, N. Y.; J. Foehy, Kalamazoo, Mich.; J. Townsend, Indianapolis, Ind.; V. Bobay, Ft. Wayne; A. Middendorf, Ft. Wayne; J. Lunnane, Akron, Ohio; J. Dinneen, Fort Wayne; R. Darling, Ft. Wayne; J. Till, Ft. Wayne; M. Odolou, Ft. Wayne; M. Bobay, Ft. Wayne; H. Till, Ft. Wayne.

The seventh and eighth grade boys

shall enjoy the privilege of attending the state legislature at Indianapolis Tuesday. The boys are eagerly anticipating a memorable trip which will be both an educational and a pleasure trip.

—The Rev. Thomas Emmet Dillon of Huntington, Fort Wayne diocesan school superintendent, began the annual examination at St. Augustine's Academy, Fort Wayne, on Wednesday morning. The work will occupy several days.

—The annual Senior class play of Central Catholic high school, Fort Wayne, is a post-Easter attraction under the direction of Brother Justin, C. S. C. Rehearsals of "Peg 'O' My Heart," three-act comedy with a cast of nine characters, started during the past week. Robert Fitzgerald will appear in the title role as "Peg." The players include: Thomas Schlefer, Francis Kelly, Stephen Michaelis, Jerome Keller, Joseph Reiman, Joseph Crowley, Donald Mettler and Louis Koch. The Seniors are assisted by other classmates in the feminine roles.

Program St. Patrick's Day Includes Banquet

Fort Wayne A. O. H. Auxiliary Announces Celebration at Community Center

Plans for the annual civic celebration of St. Patrick's day in Fort Wayne Tuesday, March 17, were given considerable impetus at a meeting of the Hibernians and Ladies' Auxiliary held Monday night at Catholic Community center. Representatives of the county board and of the divisions were in attendance. Announcement was made of a banquet at the center auditorium at 6:30 p. m. on the festival day and chairman of the various committees named. While the post-prandial program has not been arranged, it is stated by those in charge that the principal address will likely be given by the Rt. Rev. John F. Noll, D.D., Bishop of Fort Wayne. This year marks the fifteen hundredth anniversary of the conversion of Ireland to the Christian faith by St. Patrick and accordingly the feast day of Erin's apostle will be the occasion of a noteworthy observance. Music at the dinner will be furnished by Central Catholic high school orchestra under the direction of Brother Paul, C.S.C.

Thomas Kelly, president of the Allen county board of the Hibernians, is general chairman for the Fort Wayne celebration; Miss Loretta King, secretary; Thomas A. Hayes, in charge of publicity. Mrs. Mary Foehy, president of the county board of the Ladies' Auxiliary to the A. O. H., is chairman of the banquet, will be assisted by Mrs. Harry Minch, Mrs. Margaret O'Rourke and Mrs. Mae Daly (of New Haven), presidents of the three local divisions. Under the direction of James B. Cahill, chairman, the auditorium and tables will be attractively decorated for the banquet. An inviting menu will be served.

Patrick J. McDonald is chairman of the reception committee; Lawrence Mullen, chairman of the committee on speakers and invitations. As chairman of the entertainment committee, Mrs. Thomas Gordon will be assisted by Mrs. Mary Bresnahan, Mrs. Margaret Felts, Mrs. Anna Frederick, Jerry Crowley and John McNulty.

Following Lenten devotions in the church, Friday night, March 6, a meeting will be held in Parlor B, Community center, at which all chairmen are expected to announce their committees and report on the work accomplished.

Solemn High Mass at 9 o'clock Tuesday morning, March 17, will be celebrated at St. Patrick's church by the Rt. Rev. Magr. Joseph F. Delaney, rector. The Rev. Francis Quinn, the recently appointed assistant, will give the patronal feast of the parish and services will be largely attended. High Mass at 8 a. m. will be celebrated in several of the parishes on the feast day. While the date has not been announced, students of St. Catherine's Academy will give their annual program including an observance of St. Patrick's day, March 17 and March 19, Feast of St. Joseph, patronal feast of Monsignor Delaney. It will include appropriate musical and literary numbers, promotion of spiritual and floral bouquets.

Societies Organizing In St. John's Parish

The Rev. S. Joachim Ryder Conducts Receptions—Many Attending Talks On "Catholicism."

Under the leadership of the Rev. S. Joachim Ryder, pastor of the new St. John the Baptist parish, Fort Wayne, organization of the various societies in the parish is being rapidly effected. The Sodality of the Blessed Virgin with a membership of approximately forty young ladies was formed Sunday afternoon, following Lenten devotions and officers elected. Miss Caroline Hols was chosen president; Miss Dorothy Miller, vice-president; Miss Irene Cron, secretary; Miss Bernadette Murphy, treasurer. Reception of Sodality will take place preceding the Lenten devotions at 7:30 Wednesday night, March 11th. On the following Sunday the Sodality will receive Holy Communion at the 8:00 o'clock Mass. A reception of members in a newly-formed Ladies' Rosary Society was held prior to Lenten devotions, Wednesday, February 25th, and a similar reception in the ranks of the Holy Name Society took place Wednesday night, March 4th. The Rosary Society has a membership of nearly 140 and has been divided into circles, with twelve circle-holders in charge. A junior branch of the Holy Name Society for the boys and Children of Mary Sodality for the girls are to be organized. Nearly five hundred will be enrolled in the parish branch of the League of the Sacred Heart which is forming. A public reception of the promoters will be held prior to the Lenten devotion, Wednesday night, March 18th. At this time Sacred Heart badges will be blessed and distributed.

Interest is growing in the series of six Monday night informal talks on "The Catholic Religion" which Father

Ryder is giving in the parish chapel for Catholics and non-Catholics. Nearly one hundred attended the opening address on February 23rd and an increased number was present March 2nd. Announcement is made that on March 6th, first Friday of the month, there will be holy hour, Eucharistic Way of the Cross and Benediction of the Most Blessed Sacrament at 7:30 p. m.

D. of I. Committee Appointed at Session

Golf Tournament and Easter Sale Plans Promoted—Service Unit Reports Presented.

Appointment of committees, plans for the golf tournament, March 17th, Easter egg and bake sale, Saturday, March 4th, and presentation of reports by the four social service units of Our Lady of Victory Circle, Daughters of Isabella, Fort Wayne, featured the March meeting Tuesday night at the Catholic Community Center auditorium. Mrs. Jessie Lynch, regent, was in charge of the meeting, the largest of the season.

The new social committee which will function for three months is formed by officers of the circle. Mrs. Loretta Pink was named chairman; Mrs. Anna Delinger, vice-chairman; assisted by Mrs. Jessie Lynch, Miss Mattie Keker, Mrs. Mary Reehling, Mrs. Elizabeth Kanning, Miss Bernadette Hartman, Miss Margaret Loan, Miss Marcelline Kleinrichert, Miss Catherine Noll, Mrs. Anna Alt, Mrs. J. M. Stehens, Miss Genevieve Kleinrichert, Miss Lillian Huhn, Miss Agnes Miller, Miss Flora Perry, Miss Barbara Sorz, Mrs. Clara Mason, Miss Marie Kappel, Miss Anna Demake.

The golf tournament on St. Patrick's Day, March 17th, will be held from 2:00 to 5:00 and 7:00 to 10:00 p. m. A number of fouromes have been formed. Prizes will be awarded; also a grand prize for finals.

Miss Catherine Noll is chairman; Mrs. Lee Hindman, vice-chairman of the committee for the Easter egg and bake sale. They will be assisted by Mrs. Arthur Lecocque, Mrs. Timothy Cler, Mrs. Harry F. Kennerk, Mrs. Henry Reehling, Mrs. T. F. Gorman, Mr. G. W. Libbing, Mrs. Timothy Corbett, Mrs. A. L. Chapman, Mrs. Joseph Bir, Mrs. John McVey, Mrs. Daniel Petzen, Mrs. James P. Haefling, Miss Lillian Huhn, Mrs. Mary E. Foehy, Mrs. Daniel Lix, Mrs. Jerry Meyers, Mrs. Alice Wolfe, Mrs. Ben Poehub, Mrs. Mary Reehling, Mrs. Mary Lill, Miss Lily Noll, Mrs. Stephen Gerdt, Mrs. John Alt, Soliciting committee: Mrs. Mary Garta, chairman; Mrs. Mary Frimstein, vice-chairman; Mrs. Rose Lauer, Mrs. Anna Morris, Mrs. Lily Noll, Mrs. Stephen Gerdt, Mrs. A. J. Roussee, Miss Flora Perry, Mrs. Mary Reehling, Mrs. T. F. Gorman, which Miss Anna Brink is chairman; the relief committee, of which Miss Marie Allgeier is chairman and Miss Anna App, vice-chairman, were retained.

Excellent reports were presented by the chairman of the four social service units: Miss Catherine Noll, St. Catherine's; Mrs. G. W. Libbing, Little Flower; Mrs. Mary E. Foehy, St. Margaret's; Mrs. Arthur Lecocque, St. Elizabeth's.

Committees Forming for Central Verein Meeting

In furtherance of plans for the national convention of the Catholic Central Verein to be held in Fort Wayne August 25-26, a meeting was held Tuesday night at St. Mary's school auditorium. The Very Rev. Magr. Charles H. Thiele, rector of St. Peter's; the Rev. George A. Hasser, rector of St. Mary's, members of the advisory board, and a number of lay representatives attended. George J. Philipp has been appointed general chairman; Edward W. Meyers, secretary; J. Herman Bueter, treasurer. They served in the same capacity when the convention was held in Fort Wayne ten years ago. George A. Schauer was named chairman of publicity. Societies represented included: St. Charles' and Holy Name of St. Mary's; St. Martin's and Holy Name of St. Peter's; Holy Name of St. Andrew's. The next meeting will be held Tuesday night, March 10th, at the headquarters of Attorney Edward W. Meyers. The several societies affiliated will shortly appoint committees-at-large.

Students to Honor Rector of Cathedral

Honoring the Rev. Thomas M. Conroy, rector of the cathedral of the Immaculate Conception, Fort Wayne, students of St. Augustine's Academy will give a program at the Catholic Community Center auditorium Friday morning at 10:00 o'clock. The affair will mark his birthday and patronal feast on Saturday. Arranged under the direction of the faculty, the Sisters of Providence, the program announced is as follows: Conventual address, Miss Mary Jane Zurbuch; dramatic reading, Miss Annabelle Rigdon; presentation of spiritual bouquet, Miss Mary Louise O'Connor; presentation of floral bouquet, Miss Bernadette Smith, with pupils of Grades 1 and 2, Cathedral school, on the stage; vocal chorus, seniors.

Crippled Girl Finds Cure and Romance At Lourdes Shrine

Lourdes—A romance of Lourdes is revealed by the announcement that Mary Healey, who was cured at the Pyrenean shrine in 1927, is engaged to be married. Every year since her cure Mary Healey, who lives in Leeds, has returned to Lourdes as an act of thanksgiving. On her last visit she met Thomas McDonagh, of Selby, who was a member of the pilgrimage party. The administrator of Leeds cathedral, Canon F. Mitchell, has blessed the engagement ring and the wedding is arranged for the summer. Miss Healey was a cripple before she went to Lourdes and her cure created much interest three years ago. Now she has found more than health at Lourdes.

Talkies In Your Town

By the Diocesan Editor

Last week, in reviewing the picture called "Father's Son," I stated that the solution of the problem presented was the wrong one. I have had about a dozen letters up to the time of this writing, and will probably have that many more before the paper goes to press, taking issue with me upon this point.

FATHER'S SON depicts the complications which follow a staid and elderly father's inability to adjust himself to the whims and mistakes of his young son. Mother, comparatively younger than dad, is, of course, "sweet" and sympathetic. In the picture she solves the problem by quite off-handedly leaving her husband's home and taking the child with her. Father's loneliness is contrasted with the boy's happiness with his mother and a newly-found doctor friend with whom he goes places and does things in the well-advertised "pal" relationship between father and son. Unable to stand the loneliness longer the father yields and in the end we see him apparently enjoying dipping his rheumatic limbs into a trout stream, close upon the trail of his son and the doctor.

The solution is a "reel" solution. It is far from any normal solution that would be found in real life. Such a picture might do incredible damage among light-headed mothers who often resent any fatherly effort to discipline the children. It will add to the problems of many a benighted husband and put grotesque ideas into the head of any unmanageable child. It was these considerations which led me to state that the solution of the problem was the wrong one.

I am always glad, however, to have our readers express their agreement or disagreement with the ideas we publish here. Our purpose is not to condemn, but to recommend motion pictures with the idea in mind that a full house for a good picture is a much better argument to urge the theatre-owner to seek more of the same kind of pictures than a thousand resolutions of condemnation.

Letters should be directed to the Diocesan Editor, Our Sunday Visitor, Huntington, Indiana.

CITY LIGHTS, produced by the author, Charlie Chaplin, is a silent picture but one in which you will be so interested that you will never notice the lack of talking. The musical accompaniment and sound effects were planned, we are told, and to a large extent written, by Mr. Chaplin himself. The picture has been universally acclaimed as a great success.

The General Federation of Women's Clubs has marked as outstanding the two following pictures:

CIMARRON, an R. K. O. production, a dramatic and thrilling daring account of the settling of the vast Oklahoma country. Richard Dix, Irene Dunn and Estelle Taylor take the leading parts.

RANGO, a Paramount production, is a travel picture of the jungles of Sumatra "abounding with thrilling adventure and human interest. Decidedly worth while for all ages."

The following pictures are recommended strictly for adults only by the Federation of Women's Clubs:

LITTLE CAESAR, a Warner production, is the best gangster picture that has come to the screen thus far. The picture teaches a good moral in so far as it does not glorify the gangster and emphasizes that such a career can end only in misery.

RESURRECTION, a Universal production, is based upon Tolstol's book of the same name. It is a tragic romance set in Russia. The plot is old but human. A prince falls in love with a peasant girl and carelessly leaves her to her sorrow when he finds other interests. Later he follows her, a convict in Siberia, in an effort to repay in part his desertion and heartlessness. There is little of humor to lighten the play.

Nation Honors Padre Serra—Hugh Figure Unveiled in Capitol

(Continued from Page One)

did not cease with his death but continued afterwards, and twelve more missions were established, ending farther northward, at Sonoma in the Valley of the Moon. This is the rosary of his service—twenty-one missions for God and government along El Camino Road—the King's Highway—from San Diego to Sonoma, about seven hundred miles. San Diego de Alcalá, San Carlos de Carmel, San Gabriel, San Antonio de Padua, San Fernando Rey de Espana, San Luis Obispo, San Francisco de Asis, San Juan Capistrano, Santa Clara, San Buenaventura, Santa Barbara, La Purisima Concepcion, La Soledad, Santa Cruz, San Juan Bautista, San Jose de Guadalupe, San Miguel, San Luis Rey de Francia, Santa Ynez, San Rafael and San Francisco Solano.

"A successful 'Columnist,'" says Mr. Desmond, of the Catholic Citizen (Milwaukee), "does not necessarily need a college education."

It is they who are trying to be successful who stand in need of it. Calabash was seated in his office when the phone rang. "Hello, is this Mr. Calabash?" came the voice over the wire. "Yes," replied Calabash. "Who is this?" "This is Johnson, Johnson, Johnson and Johnson lawyers."

CATHOLIC PEACE GROUP TO MEET IN NEW YORK, APR. 6

(Continued from Page One)

Treated in Textbooks on Ethics and Moral Theology, Father Lilly. The Committee on International Law and Organization, of which Professor Charles G. Fenwick of Bryn Mawr College is chairman, has in the process of preparation a report on The World Court.

Economic Relations Studied

The Committee on Economic Relations, of which Professor Parker T. Moon, of Columbia University, New York, is chairman, has members engaged in studies as follows:

International Economic Relations, the Rev. R. A. McGowan, Assistant Director of the Department of Social Action, N. C. W. C.; So-called Over-Population, Patrick J. Ward, Director of Publicity and Information, National Catholic Welfare Conference, and Professor J. E. Hagerty of Ohio State University; Economic War of the League of Nations, Dr. MacLean and Dr. Elizabeth Morrissey, of the College of Notre Dame of Maryland, Baltimore; Gold, Foreign Exchange and the World Bank, Dr. Frank O'Hara, of the Catholic University of America; Economic Causes of War, the Rev. J. W. R. Maguire, C. S. V., President of St. Viator's College, Bourbonnais, Ill.

The Latin America Committee, under the chairmanship of Father McGowan, has in preparation a number of studies which will be reported on at this meeting. These are:

Social and Economic History of Santo Domingo, Miss Elizabeth W. Loughran, of Boston; Catholic Charitable Organizations in Latin America, Miss Rose J. McHugh, representative of the U. S. Children's Bureau in Porto Rico; Latin American Agrarian Policy, the Rev. Frederic Siedenburg, S. J., of Loyola University, Chicago; The United States and Nicaragua, of Rev. John E. Williams, C. S. V., of Springfield, Ill.; Y. M. C. A. Activities in Central Latin American Capitals, Dr. Edwin Ryan, of the Catholic University of America; Key Points in Spanish American Civilization, Miss Marie R. Madden, of New York City; Selected Bibliography on Latin American Countries, Dr. Charles E. Castaneda, Librarian of the Garcia Collection, University of Texas. Methods of Contacts with Latin American Students in Colleges in the United States, Pan-American Conferences, Relations of Latin Americans to the League of Nations, Cuba and the United States, and Mexican Land and Oil Laws are subjects being considered for further study by members of this Committee.

The report on Porto Rico and the United States will be submitted to the meeting in its final form by the Committee on U. S. Dependencies, of which Miss Elizabeth M. Lynskey, Professor of International Relations, Hunter College, New York, is chairman.

European Relations Group

Eight important studies are being made by the Committee on European Relations, of which the Rev. Joseph F. Thorning, S. J., of Georgetown University, is chairman. These studies are as follows:

War Debts, the Rev. Dr. John A. Baisnee, S. S., of the Sulpician Seminary, Catholic University of America; Europe and the United States—Elements of Their Relationship, Father McGowan; United States of Europe, Miss Marie J. Carroll, of the World Peace Foundation, Boston, Mass.; Tariffs and Peace, the Rev. Thomas F. Divine, S. J., of St. Louis University; Austria as a Peace Problem, Miss Madden; Fascism and World Peace, Professor William Farrell, head of the Department of History, University of Notre Dame; Economic Relations Between the United States and Canada, Mr. Emile Bouvier, S. J., of Georgetown University; and Minorities in Europe, Dr. S. A. Hosko, of the University of Dayton.

The Asia Committee, headed by William Franklin Sands, of Washington, D. C., will present its final report on The Relations of the United States With Asia.

There will also be reports from the Sub-Committee on Agriculture, of which the Rt. Rev. Edwin V. O'Hara, Bishop of Great Falls, Mont., is chairman, and the Committee on Education, of which the Rev. Dr. George Johnson, of the Catholic University of America, Director of the Department of Education, N. C. W. C., is chairman.

Teacher—Johnny, what's the difference between a battle and a massacre? Johnny—A battle is where a whole lot of whites kill a few Indians, and a massacre is where a lot of Indians kill a few whites.

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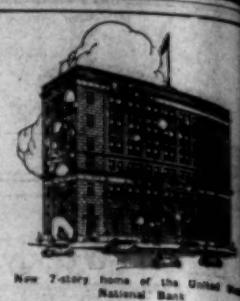
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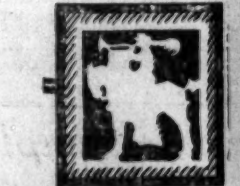
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ment, etc.

your information column
explain St. Matt. 23:9,
and call no man your father
earth; for One is your father
Who is in heaven."

For an analogy you are refer-
ring to St. Luke 14:26, which
is as follows: "If any man
love me, and hate not his
father, and mother, and wife,
and children, and brethren, and
sisters, yea and his own life also,
cannot be my disciple." Now
law of Christ does not allow
to hate even our enemies.
It then, does the passage
mean? Surely it is this: that to
Christ's disciple, one's love
for Christ must be so great in
comparison with his love for his
nearest kin that the second love
is almost seem to be hated;
one must be prepared to re-
nounce, for Christ's sake, if ne-
cessary, the dearest of earthly

things to the words of St. Matt. 23:9
in that Our Heavenly Father
exalted that other paterni-
ty in comparison become as if
it did not exist. The Heaven-
ly Father is deserving of regard
every earthly father. Yet
plainly, nobody, citing this pas-
sage as authority, will contend
it is wrong to call one's nat-
ural parent of the male line,
father. Our Lord meant to
make the pride of the Pharisees
scribes, who gloried in the
title of Rabbi, father, etc.,
low, it would be absurd to
suppose that St. Paul opposed
himself to this saying of Christ,
this is the very dilemma in
which those who say that Cath-
olics do wrong when they call
a priest "Father," find themselves.
St. Paul, writing to the
church at Corinth, says, "For
you have ten thousand instruc-
tors in Christ, yet not many
of them. For in Christ Jesus, by
gospel, I have begotten you"
(Cor. 4:15). In 1 Tim. 5:1, the
apostle writes: "An
elder man rebuke not, but entreat
as a father." Here the word
the Greek, translated an
elder man, is *presbyteros*. It is
the same word which is translat-
ed elsewhere in the New
Testament.

Please explain 1 Tim. 3:1-5:
faithful saying: if a man de-
sire the office of a bishop, he de-
sire a good work. It behooves
therefore a bishop to be
sober, prudent, of good be-
havior, chaste, given to hospital-
ity, a teacher, not given to wine,
a striker, but modest, not quar-
relsome, not covetous but one
who ruleth well his own house,
keeping his children in subjection
with all chastity. But if a man
desire not how to rule his own
house, how shall he take care of
the Church of God?"

We assume that your impres-
sion is this passage teaches that
bishops must be married men.
If you will compare with
passage chapter 5, verses
1-12 of the same book, the
light, that a Bishop should
be married no more than
time, will naturally suggest
itself. And this is St. Paul's
meaning. Just as only the wid-
ow "who hath been the wife of
a husband" (1 Tim. 5:9) may
claim to support from the
treasury of the Church, so it be-

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After Dinner Story

THE PRACTICAL KIND

By Eileen Roche

Father McNamara finished his long
series of Paters and Aves for special
intentions, made his genuflection stiffly
but with the touching reverence of
one who had grown old in the service
of the Master, and left the sanctuary.
Young Jimmy Crosby, standing on
tiptoe, extinguished the candles, then
with a prodigious effort involving
much tugging and heaving, adjusted
the altar cover, and finally with a
sense of duty nobly done and a face
as virtuous as any Pharisee that ever
sought the Temple in ancient days,
betook himself home to the griddle
cakes and syrup that his proud moth-
er always had ready when her Jimmy
"served."

Still Monica knelt in her place pray-
ing for her own very special inten-
tion. At last she rose and passed over
to the exquisite statue of our Lady
of Grace to whisper the old prayer
of her childhood days. "Dear Mother,
be with me wherever I go today. Let
me see nothing, hear nothing, say
nothing, do nothing that would cause
thee to blush for me."

She went out into the glorious sun-
shine, hope filling her heart, her
pulses thrilling with the eager opti-
mism of her nineteen years.
"I could not fail on a day like this,"
she said to herself, "especially since
I have prayed so hard." She made
her way up a side street, letting the
beauty of russet and scarlet and gold
drench her whole being so that when
she reached the tiny bungalow where
she lived with her invalid mother, she
felt that she had a monopoly on the
world.

Breakfast over, Monica arrayed
herself in a trim street suit and pre-
sented herself to her mother for in-
spection. "Wish me luck, Mother," she
said gaily, "I'm going out into the
wide, wide world to seek my fortune."

"May Dame Fortune be gracious to
you," smiled her mother, "be sure to
take your beads with you, dear."
Monica was the only living child
of five that had blessed the home of
John and Catherine Morison. Her
father had been a successful physi-
cian, which would have insured life-long
comfort to his family had not the
panic following the Florida hurricane
wrecked the bank in St. Augustine
which had taken care of his invest-
ments. The doctor had given himself
unsparringly to relief work in the
stricken districts until he himself had
succumbed to the tragedy.

Monica had completely shattered the mother's
nerves so that it had become neces-
sary for her to have a complete
change of climate.
The daughter with the pluck and
common sense characteristic of the
American girl, much criticised as she
is, had given up her course at a well
known Catholic college, plunged head-
long into a commercial course and in
a year's time had qualified herself
for work in the business world. She
was a comparative stranger in this
small Northern city whither she
and her mother had come according
to the advice of the latter's physi-
cian.

Now, with a list of addresses in her
hand, she had sailed forth, as she
said to seek her fortune. "Harrington
and Brown, Realtors—that sounds re-
spectable and dignified," she reflect-
ed. "I'll try there first."

She made a pleasant picture as she
stood at the desk of the manager in
the well appointed office a few min-
utes later, and Mr. Harrington was
fully conscious of this fact as he inter-
rogated her. Her modest dress, her
reserved manner and her straight-
forward glance, all combined to im-
press him favorably.

"I think I shall try you out," he
said, "take this dictation please." Then
for five minutes he spoke rapidly
sparing no technical terms to make
the letter as difficult as possible.
"Now type that," he said.

Monica sat down and with his criti-
cal eye upon her typed as calmly as
she could. She finished in very cred-
itable time in spite of the fact that
she felt as if the nerves in her fin-
gers were so many needles.

"You're fairly speedy," said her
prospective employer somewhat grimly,
"but speedy people are not always
accurate. Sign it and let me see if
I can read your writing."

The applicant did not fear this test,
but her heart went thumping when he
took the letter from her hand and
scrutinized it with the utmost care
from beginning to end.

"There's not a misspelled word," he
admitted at last "and you're the
first young woman that ever stepped
into this office and punctuated to
suit me."

"The Sisters always insisted upon
our memorizing the rules of punctua-
tion accurately," said Monica in ex-
planation. The words were not out
of her mouth before she realized that
she had made a mistake, but she saw
no way of rectifying it.

"Were you educated in a Catholic
institution?" asked Mr. Harrington,
hostility fairly bristling in his tone.
"Yes, Mr. Harrington," came the
answer.
"And you are a Catholic?"
"I am."
"We never employ persons of your
creed," said the manager briefly and
turned back to his desk. The inter-
view was over.

beginning to tug at her heartstrings
and she could think of nothing else.
She lingered at the table until the
clock pointed to one. Then she went
to the cashier's desk, paid her trifling
bill and went out into the street again
with the glow of the morning faded
and her heart chilled. The face of
nature had changed; clouds had
overcast the September radiance
and the shimmering gold of the ear-
lier hours had turned to a dull yellow-
ish hue. She walked on aimlessly for
a few minutes until a sign caught
her eye. "Parkins Cylinder Works-
Office Girl Wanted."

It was a prosperous looking build-
ing, yet she felt the utmost reluc-
tance to enter the building; some un-
seen force seemed to hold her back.
"Angel, my own come with me," she
said, and summoning all her resolu-
tion she went up the steps.

The large office into which she
stepped was filled with girls at type-
writers and there were several young
men scattered among the feminine ele-
ment. Loud voices, heavily rouged,
and slangy the girls impressed Monica
very unfavorably and the admiring
glances which one or two of the young
men cast upon her did not add to her
composure. By the time she had made
her inquiries and been directed to the
manager's office, she was blushing
furiously. A genuine blush is a rare
thing in these times and Reginald
Parkins had not seen one in many a
long day. He was known among his
fellow-employees in his manner and
a girl in the outer office would have
given her day's wages for the smile
he bestowed on Monica. He prolonged
the interview purposely, asking many
irrelevant questions just for the plea-
sure of seeing color come and go in
the girl's sensitive face. He was un-
pleasantly familiar in his manner and
the longer Monica stayed, the more
uneasy she became until, at length,
the indefinable something which had
warned her against the place in the
beginning crystallized into definite
resolution. She rose quickly. "I'm
afraid the position would not suit
me after all, Mr. Parkins," she said.

"I am sorry to have taken your time,"
and before the astonished and char-
grined Reginald had recovered from
his surprise, she had passed out of
the room.

Humiliated and a little frightened,
Monica ran the gauntlet of stares in
the outer office and reached the
street. There was only one more place
on her list and with a sinking heart
she sought it out.

The James H. Kirner Company
proved to be an exclusive shop hand-
ling ladies' apparel only. "How quiet
and restful!" thought the girl as she
made her way to the office and ex-
plained her errand to the pleasant
looking gentleman who announced
himself as Mr. Kirner. She was put
through much the same test that
she had passed the first time, but
Mr. Kirner was so quiet and consid-
erate in his way of dictating that,
tired as she was, she gave a good
account of herself.

"I think we can come to terms, Miss
Morison," he said when she had fin-
ished, "but before we decide definite-
ly, there is one more question that
I should like to ask. Are you, per-
haps, a Catholic?"

Then temptation grim and terrible
took hold of Monica Morison's weary
soul—the strain she had been through
—her mother's great need—the last
place on the list—was not evasion at
all permissible? For one lone mo-
ment, the tempter held her, then out
of the darkness shone the features
of our Lady of Grace bringing back
the prayer that she had, that morning,
uttered at her feet. "Let me do noth-
ing, say nothing that would make you
blush for me." She lifted her head
proudly. "I am a Catholic, Mr. Kir-
ner," she said quietly.

He seemed surprised. "I would not
have thought so," he said. "The name
said, 'but perhaps you are not what
they call a practical Catholic, the
kind that goes to confession, to Mass
etc.'"

She wondered why he so unduly de-
layed dismissal and with a sudden
fear of impending tears, she walked
to the door. With her hand on the
knob, she turned and said steadily:
"Mr. Kirner, I am what they call
the practical kind. I go to Mass every
Sunday and to confession every week,
but since Sunday is not a working day
and I go to confession after working
hours, I fail to see why that should
keep me from getting the position."

The gentleman sprang to his feet,
real distress showing itself on his
kindly countenance. "My dear Miss
Morison!" he exclaimed, "I am more
than sorry to have wounded your feel-
ings, but you have entirely misun-
derstood my motives. You being a Cath-
olic is going to help you to obtain this
position for which I always employ
a Catholic if I can."

"Then you are a Catholic yourself?"
stammered Monica.
"No," was the answer. "I am not
a Catholic, but no intelligent man can
deny the fact that the Catholic church
exerts a tremendous influence over
members. Large sums of money pass
through the hands of my office girl
and I know from experience that no
practical Catholic girl is apt to tam-
per with those funds. I know, too,
that if she did yield to such a tempta-
tion in a moment of weakness, she
would make restitution when she
went to confession. You will come
on Monday, please."

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son in each locality. They also want
agents and spare time workers. Write
them at once for free booklet and
complete details.—Adv.

And on her way home Monica forced
her tired feet five blocks out of the
way to ask Father McNamara to say
a novena of Masses in thanksgiving.
You see, she really was the practical
kind.

THE CAPUCHIN'S REVENGE

One day, many years ago, I was
walking along the Rue de Bac, in
Paris. Just ahead of me was a Capu-
chin friar, bareheaded and wearing
sandals. His brown habit attracted
the gaze of passers-by, who looked at
the religious more closely than polit-
ely. The friar was no longer young,
through his eyes shone with singular
brilliance whenever he raised them
from the ground. He limped a little,
and one could see that his left arm
was sustained by a sling, more or less
hidden by the sleeve of his habit.

While I was noticing these points,
a young man came along. Passing
by the religious, he jostled him with
his elbow, and then, stopping for a
moment, said in a voice audible for
a score of yards around: "Cowardly
beggar!" The Capuchin raised over-
head quickly; a livid pallor over-
spread his countenance, and his eyes
flashed like darts of lightning—but
only for an instant. The next he low-
ered his eyes, and proceeded on his
way. I felt that he had won a nota-
ble victory over himself. Perhaps he
was thinking of Christ carrying his
cross to Calvary. In any case, his
countenance speedily resumed an as-
pect of resignation, humility, and
peace.

My first impulse had been to call
back the young man and reprimand
him for his unpardonable insult, but
the friar, divining my intention, said
quietly: "Let him go, and may God
forgive him!" Then, with a smile, he
added: "I'll take revenge by praying
for him."

I walked alongside the Capuchin
for a block or two, and inquired in
what convent he was stationed. As
it happened, his superior was a friend
of mine, and I promised myself that
the next time I was in the neighbor-
hood of the convent I should pay him
a visit.

A few days after this incident,
among the company in a Paris salon
I saw again the youth who had in-
sulted the religious. Instead of his
being a vulgar boor, he turned out to
be quite a fashionable personage, the
son of General L., celebrated for his
military services and his subsequent
distinguished career. The young man
did not recognize me, and I took good
care not to remind him of the cir-
cumstances of our first meeting.

The following week I called at the
Capuchin convent and had a long talk
with my friend, Father S., the super-
ior. I told him of the street scene of
which I had been the involuntary
witness. When I described the relig-
ious, he exclaimed with a smile:
"Ah! you are talking of Brother
Daniel."

To my discreet inquiry about the
personality of the Brother, he re-
plied:
"Well, Brother Daniel used to be a
soldier in the army of Africa. Men-
tioned more than once in the general

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orders for brilliant actions, he had
won the sergeant's stripes, and was
in line for still further promotion. In
the course of one particularly danger-
ous expedition, his battalion of chas-
seurs was attacked by an overpow-
ering force of Arabs. The number of
the dead was growing rapidly from
minute to minute. The French com-
mander had thrown his men into the
hollow square formation, and remain-
ing on horseback in the center, sus-
tained the course of all his troops.
By a desperate effort the Arabs broke
through one side of the square, and
with fierce cries bore down on the
battalion's chief. The latter fell, and
around his body a terrible conflict
was waged. The Arabs were finally
repulsed. Under a veritable heap of
the dead and wounded was found the
body of the commander; and in front
of it, covering it for protection, an-
other body—that of a sergeant.

"Both revived and, after long and
painful sufferings, were restored to
health. The sergeant had an arm and
a leg broken, and had received
eight wounds, three bullets lodging in
his breast. But he had saved both his
chief and his battalion. Needless to
add that his name figured in the order
of the day, and that he was decorated
with the Cross of the Legion of
Honor."

The superior paused for a moment,
then added:
"The sergeant was that 'cowardly
beggar,' Brother Daniel."

"And what became," I asked, "of
the commander, his chief?"
"You ought to know him. He was
made general, and later on command-
ed a military division in the east of
France. You must have heard often
of General L."

I left the convent abruptly, ex-
claiming to myself: "Unworthy son
of a noble father!"

To seek out the young man and tell
him the heroic story did not take long.
Pale and trembling, he caught my
hands, saying:
"Father has repeatedly asked the
department for information concern-
ing Sergeant M., of whom all traces
seem to have been lost. Moreover, I
have promised father to seek for him
as long as I live. Take me to this
religious, so that I may beg his pardon."

What took place between the Capu-
chin and young L. I do not know, for

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I left him at the convent door. But a
few months later the Bishop of X.
said to me:
"The conversion of young L. seems
to be as sincere as it was unexpected."
X. Y. Z.

BE CONSISTENT
Some students do a day's work and
then spend four rolling around admir-
ing it. They rush at a thing with a
whoop and use up all their wind in
that. When they have rested and got
it back, they whoop again and start off
in another direction.

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CHILDREN'S COLUMNS

"Suffer the little children, and for bid them not to come to me..."

THE REV. F. J. McALLIFFE,
Our Sunday Visitor, Huntington, Indiana
Editor Children's Page.



FOR CHILDREN OF ALL GRADES

The Little Children's Column.

(Find the answers to these questions yourself and you will not forget them)

THE SEVEN SACRAMENTS

THE HOLY EUCHARIST

What three things are necessary to make a Sacrament?
How many Sacraments are there?
Who gave us these Sacraments?
Which is the GREATEST of the Sacraments?

Today, children, we begin the study of the Greatest of the Sacraments. It is the Greatest because through the Holy Eucharist we receive not only God's grace and help, but we receive God Himself. All good things come to us through Jesus. In the Holy Eucharist Jesus Himself comes to us.

What a wonderful thing, indeed, for us to have Jesus visit us, just as really and truly as He was in Bethlehem and Nazareth. No wonder our little children love to receive Holy Communion often. Had you lived a long time ago, when Jesus was at Nazareth with Mary and Joseph, don't you think you would love to see Him and talk with Him? Well, He comes to you to talk with you and to bless you, each time you receive Holy Communion.

Jesus is God. He made the beautiful heavens, with the sun and moon and stars. He makes the flowers and trees and grass grow. He made YOU and gave you your mother and father and your home. See how great and powerful Jesus is. See how good He has been to you. This is the same dear Jesus Who comes to you in Holy Communion.

Study each lesson carefully, children, so you will know better and love more, Jesus in the Holy Eucharist. Surely you want to know all you can about Him, Who has been, and is so good to you.

A Trifling Detail

"What was the name of the last station we stopped at, mother?"
"I don't know. Be quiet. I'm working out a cross-word puzzle."
"It's a pity you don't know the name, mother, because little Oscar got out of the train there!"—Kasper, (Stockholm)

A New Saint Each Week to Love and Imitate

S—Third Sunday of Lent—St. John of God.
M—St. Francis of Rome.
T—The Forty Martyrs.
W—St. Eulogius.
Th—St. Gregory the Great.
F—St. Euphrasia.
S—St. Matilda.

Each day of the year the Church presents some Saint for our edification. We shall give you the daily list, and a short sketch of some saint.

TUESDAY—THE FORTY MARTYRS

The sufferings of these Holy Martyrs, form a very helpful lesson for us during this time of Lent. Lent reminds us of the sufferings and death of Jesus for us, and we are prompted to make sacrifices for Him and after His holy example. This was the brave spirit of Faith and Love which enabled these Martyrs to face such a terrible death, rather than deny the teachings of Christ.

They were all brave soldiers in the army stationed at Sebastia Armenia. Their part of the army was ordered to offer sacrifice to the idols. These Forty parted company with the rest, and refused to obey, for they were Christians. After they had been torn with sharp iron whips and hooks, they were chained together and taken to a frozen lake. Here they were to lie down, without covering, and freeze to death on the ice. A large fire and warm bath was placed nearby, for any that would renounce Christ.

While they were dying slowly they prayed: "Forty of us have come to fight, God grant that Forty of us may be crowned." The soldier that stood guard, saw thirty-nine angels descending from heaven with crowns, and he wondered why there were not forty crowns. One weakened and crawled toward the fire, and died immediately. The soldier on guard saw what happened and taking off his uniform, he threw himself with the other thirty-nine and died a martyr's death with them. Afterward their bodies were thrown into the flames.

What Children from 10 Years to 12 Should Know.

(Find the answers to these questions yourself and you will not forget them)

THE SEVEN SACRAMENTS

THE HOLY EUCHARIST

What is the Holy Eucharist?
When did Jesus institute and give to His Church this Sacrament?
Why has Jesus given us this Sacrament?
Look up those beautiful words of our Lord, found in the 6th chapter and 51st verse of the Gospel according to St. John. Remember these words.

Most of our children are so regular in receiving Holy Communion, that we hardly need encourage you to continue faithful to Jesus. You do love Him dearly, and He certainly shows His great love for you by visiting you so often. You are very dear indeed to the Heart of Jesus.

Children nowadays are more blessed than many of us older people were in our childhood. We received Jesus only every week or perhaps only once a month. You are called to the Divine Banquet with Jesus every day, if possible. Since Jesus remains with us in order to "feed and nourish" our souls, you children should grow up into a mighty army of strong and faithful children of God.

Jesus comes to us in order to keep alive within our souls, all the graces and virtues we received in Baptism and Confirmation. This Heavenly Food is as necessary to the life of our souls, as ordinary food is necessary to the health of our bodies.

For several weeks to come our regular weekly lessons will be about this Sacrament. Study each lesson carefully. There are so many interesting things you should know about the nature and effects of this Sacrament that you cannot afford to miss a single lesson. We wish to give you a better understanding of this Mystery of Love: to give you a greater love for Jesus in the Holy Sacrament, and to have you faithful to Mass and Holy Communion all through your lives. Any questions you do not understand, you should ask your parents, teachers or Pastors.

God never forsakes those who are faithful to Him. Martyrs have a power and courage which is born of God. Suffering and sacrifice makes us more like our Divine Master. Do not worry about those who can destroy the body, but be true to Him Who alone can punish the soul eternally.

ANSWERS TO LAST WEEK'S LITURGY LESSONS

1—AMICE.

2—ALB.

New Questions: Fill out the following, and next Sunday see if you answered correctly. How many things worn by the priest, as he goes to the altar to say Mass, begin with the letter "B"?

THE THREE CROSSES

By John F. Condon

The Book was moved to the Gospel side.
And a child saw me make the sign.
On my forehead first, then on my lips.
And then o'er this heart of mine.
Why do you make that sign? she asked.
In her simple childlike way.
Because, my child, it makes me think:
It prompts my soul to pray.
When I cross my forehead, I pray to have
My intellect kept pure;
On my lips I place another cross.
That good words may endure.
On my breast another cross is made.
That the promptings of my heart
May guide my thoughts and words aright.
And never from Truth depart.
Both body and soul, my little child,
Employed well, by the way,
Will form a record kings would wish
To have on Judgment Day.
So that is why I make the signs,
I tell you this with pride.
Three crosses are made, when the book is moved,
Across to the Gospel side.

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For Pupils of Higher Grades.

(Find the answers to these questions yourself and you will not forget them)

THE SEVEN SACRAMENTS

THE HOLY EUCHARIST

Give a very careful definition and explanation of what the Holy Eucharist is.
Is the Holy Eucharist a "true" Sacrament? Name the three things necessary for every "true" Sacrament?
Why is the Holy Eucharist the greatest of all the Sacraments? What do all the Sacraments give us? Does the Eucharist give us more?

"I am the living bread which came down from Heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is My flesh for the life of the world." (John 6-51)

What sublime words, from the lips of Him alone Who has the power to work perpetually, such a miracle of love in our behalf! He is the "Living Bread," the "Bread of life," the Food of our souls. All this love shown us and all this marvelous demonstration of Jesus' power would be in vain, and set aside, unless we faithfully proved our love and adoration for Jesus in the Holy Eucharist.

To encourage you to a careful understanding of this Sacrament, we might refer you to the startling effects of Daily Holy Communion in the life of Teresa Neumann. It is the only food she has taken for several years. It supports her body as well as her soul. All through her sufferings each week, and the blood she loses during her vision of the Passion and death of Jesus, she remains strong in body, taking only the Holy Eucharist for her food. The case of Teresa Neumann might be taken as a reminder of our Lord, that we need only to seek Him first, and all other things will be added unto us. If we have Him with us, we need not worry about either our bodies or our souls. We must continue to labor and to eat our food, but the example of Teresa Neumann certainly quickens our Faith in the Real Presence and Almighty power of Jesus in the Eucharist.

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THE ALTAR BOY'S FRIEND

Many of our boys serving at the altar, do not know what a great honor they enjoy. The younger boys sometimes look around and even play with books and bell-tappers during Mass. They would not do this if they knew how close they were to Jesus in the Blessed Sacrament.

There are other boys who would love to serve Mass, but they are afraid they could not learn the Latin. There is no one at home to teach it to them. The priest is so far away he cannot gather the boys to teach them. We will try to be the Altar Boy's Friend, and tell him how he should act, and just how to say the Latin words. Each week you will find an interesting lesson, and we know you will study them carefully. If you are not sure about the lessons, ask your Pastor the next time you see him.

Parents are proud to have their boys serve at the Altar, and your Pastors know that GOOD altar boys usually make GOOD men. As you grow older you will be proud of the years you served, and, any time altar boys happen to be missing, you will not be afraid to go up to help the priest at the altar.

One time in a far away country parish, where Mass had been said only once or twice, the priest told the people he would have a midnight Mass for them on Christmas. The town was near a pleasure resort, and many rich people from the city were at the Mass. No altar boys came in. Mass had hardly started when a very rich man, dressed in fashionable clothes and wearing large diamonds, went up to the altar, knelt down, answered the prayers and served the priest.

After the Mass he said, with a tear of joy, how glad he was that he knew how to serve, for that Christmas night made him feel like one of the good, poor shepherds, adoring and watching the Infant Jesus in the crib. With all his riches, and after his 50 years away from the altar, he had learned to love and to serve Jesus in the Holy Sacrament.

His Generous Request

"I hear that Jones left everything he had to an orphan asylum."
"Is that so? What did he leave?"
"Twelve children."—Pattou's Mon. thly.

CHILD'S LESSON FROM TODAY'S GOSPEL

There is no time for us to rest, nor to be idle, if we really love God. So much work to be done for Him, that the days are all too short. Even as little children, we can do much to bring other young souls to know and love Him more and more. That is a good lesson for us from today's Gospel.

If we do not help Him "gather" in new little souls, we are really "scattering," and sending them farther from Him. This may sound like a rather big work for children, but it is not so hard. Perhaps you have some neighbors or school mates who are Catholics, but these children sometimes miss Mass on Sundays or do not go to Holy Communion very often. Why not tell them you will come by their house for them tomorrow on your way to Mass? Why not tell them how happy you are on those days when you receive Holy Communion? Why not tell them the beautiful stories about Jesus and Mary and Joseph at Bethlehem and at their home at Nazareth? Maybe they have never read nor heard about these things.

By doing those things you are "gathering" little souls to Jesus, and you know He loves all of them. A good child is never selfish. He is always glad to share his good things with his companions. You should be anxious that other children would know about the love of Jesus for little ones, and get them to come to Him often.

It might surprise you to know how many letters we get from little children, telling us how they helped their little friends. There was one little girl whose mother was dead, and her father did not go to church. This little girl would sleep on Sunday mornings, and would not go to Mass or Sunday school except when there was some big feast, like Christmas. Nell lived near this girl's home, and she sometimes walked to school with her. When she found out the girl was a Catholic, Nell would not only pray for the poor little girl, but would give her some of her holy pictures, and would call for her before Mass time on Sundays, and also take her to Sunday School.

Little Nell was "gathering" a soul for Jesus. Could you try that?

WHY TELL THE TRUTH?

I wonder whether all of you realize how much the welfare of every person in the civilized world depends upon the telling of the truth.

When you carry five dollars to a bank you receive in return a mere entry in a deposit book. The safety of your savings depends entirely on the spirit of truth telling in that bank.

Your father works a week or a month before he receives his pay. The welfare of your whole family, therefore, depends on the spirit of truth telling in your father's business.

You drop a letter in a mail box and know that it will reach its destination. Its final receipt by the other person depends on the spirit of truth telling among those who handle the mails.

Someone pays you a ten dollar bill. The paper in the bill is not worth one cent. The entire value that the bill has depends on the spirit of truth telling in the national government.

Everywhere we look we see the importance of truth telling upon which credit of all kinds depends. People are generally honest and truthful. It is only now and then that we come across a lying person. If that person deliberately lies, then watch out for him for he is a menace to all the rest. To be like our brothers and sisters we must be truthful, we must keep our word, we must be true to promises, and be honest in all things.

Now, what is the moral of all this? Not merely that we ought to tell the truth; not merely that truthful people are respected and trusted and believed in; but that the very important fact that the great majority of people do tell the truth and that, therefore, the untruthful person is abnormal and not like his kind.

GOOD NIGHT TO JESUS

Jesus dear, the day is over.
Now I leave my labor light.
And before I seek my slumber,
Come to say a sweet good night.

Would that I might tarry near Thee,
Rest beneath Thy lonely shrine,
Thou wouldst whisper loving secrets,
I would tell Thee all of mine.

But I cannot linger, Jesus,
I must leave Thee for awhile,
Now bestow on me a blessing,
And a fond approving smile.

I will leave my heart beside Thee,
It will rest securest there,
And within Thy fond embraces,
It will grow to Thee more dear.

So good night, once more, my Jesus,
Grant, no matter where I be,
All my day thoughts and night dreamings
Be of Thee, and only Thee.

LITURGY LESSON

Today's lesson on the Liturgy of the Holy Mass, children, brings us to that part which you can all easily recognize. It is the part, which immediately follows the "Agnus Dei."

There are three prayers which the priest says, as he bows reverently before Jesus, the "Lamb of God" before him on the altar. The first is the prayer for peace. In the early days of the Church, this prayer was said and the kiss of peace given, just before the offerings were made at the Mass. But about the 4th century it was said, and the kiss of peace given, just before the Communion of the Faithful. You may have been present at a Solemn Mass and saw the priest turn and, placing his hands on the shoulders of the other priest, bend his head over the other's shoulder and say, "Peace be with you." The other priest in turn answered, "And with thy spirit." In olden times, this "kiss of peace" was given by all who were to receive Holy Communion. The priests with the men and the women with the women.

That was a beautiful expression of the real brotherly love which they had for all those who were the Faithful in the household of God. Since the 11th century, this "kiss of peace" is given only by the clergy present, and only at Solemn Masses.

The beautiful thoughts in this prayer for peace, remind us that Jesus said "My peace I leave to you." So, the priest bows low and asks God to remember, not his unworthiness and sinfulness and weakness, but to remember the Faith of the Church, and to grant peace and unity to all the members of the Faithful. This prayer also asks God not to consider any special interest, for the priest feels he deserves none, but to be mindful of the sacred interests of Holy Mother Church, that all may be One with Jesus.

Join with the priest in this prayer before Holy Communion. Forgive every one any offence he might have committed against you, and be united in Christian Charity, with Jesus and with your brethren.

"PRICE TAGS"

There was once a young man who wanted to go into business. His employer was a very careful business man and, when this youngster came to him for directions, he said:

"Young man, spend this whole day studying the price tags."

The young man did as he was told. He went from counter to counter, examining the goods and reading the tags.

On the second day his employer said again: "Spend the whole day studying the price tags, but bring me tonight three things that you decide are worth the money."

The young man did as he was directed, and at closing time laid before his employer, a silk handkerchief, a bottle of perfume, and a hair brush.

The employer looked disappointed but said nothing until the next morning, when he again directed the youth to study the price tags. "Bring me today," he concluded, "the one thing in the store that seems to you most worthy of the price asked."

At closing time the young man laid before his employer a splendid fur overcoat.

"I am afraid," said the employer, "that this store is no place for you, but before I dismiss you I want to give you some valuable advice. My boy, study the price tags on everything you do. I see you smoke cigarettes. Have you studied the tag that hangs from that habit? Down in the corner are little letters that spell 'sickness.' I know you keep late hours. Have you studied the price tag tied to each hour wasted in this way? You will find 'weakness' indicated on the tag. I find that you are thoughtless and lacking in care of others. Have you studied the price tag on thoughtlessness? You will find it calls for 'lost friendships.' I am sure you are selfish. Have you studied the price tag on selfishness? It calls for 'lost opportunity.' Everything you do has a price tag attached to it. Young man, study your price tags. Weigh well your values before you buy. Therein is the foundation of all success and happiness in life."

Now, boys and girls, we all hope that the young man followed the advice of the wise merchant, but personally, I am afraid he did not. I am afraid he went right on buying things of little or no use to him without counting the cost. Many times the price tags are not laid out in plain sight. Many times they are hidden away under the gift and tinsel of things. It is the wise young woman or man who weighs the cost before entering the bargain.

"COMING IN FINE"

The doctor's little daughter had strayed into his surgery, and was watching, wide-eyed, as he tested the heart and lungs of a patient. Suddenly she spoke:

"Getting any new stations, daddy?"—Rochester Gas & Electric News.

BIBLE HISTORY LESSON

Our Bible lessons do not happen to be about the sufferings of Jesus, although these would be beautiful lessons for the holy season of Lent. We will continue, however, to tell you of the miracles and wonders worked by our Divine Lord, in the order in which they are found in the Bible.

Today, for instance, we have the story about the Samaritan woman. The Jews always considered themselves the Chosen People, and worshippers of the One True God. The Samaritans did not worship at Jerusalem, but on the mountain of Garizim in Samaria. On this account the Jews would never trade, nor speak, nor mix in any way with the Samaritans.

Jesus was on His way from Judea to Galilee, and passed through the town of Sichar, in Samaria. While resting at a public well, called the well of Jacob, a Samaritan woman came to draw a pitcher of water. She was very much surprised when Jesus asked for a drink of water. Jesus told her the time had come when all should worship the True God. She answered: We know the Messiah is coming, and He will instruct us in all these matters. He is already come, said Jesus, and I am He.

The woman left the pitcher and rushed to the town to tell the people she had found a wonderful Prophet. The people went out to ask Jesus to stay in their town for awhile. He remained with them two days, and many believed in Him. Then He went on to Galilee, to continue His preaching.

It was kind indeed of Jesus to tell the Samaritans the teachings of the New Law of Christ. He told them, just as His church tells us today, that piety is not a mere empty name, nor is religion tied up in either Jerusalem or Samaria. True religion is goodness of heart, and adoring and serving God in truth. The true temples are the hearts of the Faithful. The souls and bodies consecrated to Jesus in Baptism are temples more pleasing to God than the temples of brick or stone or precious metals. Your souls are His Temples and very dear to Him. By your sincere love and service of Him, you have Him with you not a few hours, as the Samaritan woman, nor two days as the people of Samaria, but always.

MORAL COURAGE

The world owes much to its men and women of courage. We do not mean physical courage. The courage that displays itself in silent effort and endeavor—that dares to endure all and suffer all for truth and duty—is more truly heroic than the achievements of physical valor, which are rewarded by honors and titles. It is moral courage that characterizes the highest order of manhood and womanhood, the courage to seek and to speak the truth; the courage to be just; the courage to be honest; the courage to do one's duty. If men and women do not possess this virtue, they have no sincerity whatever for the preservation of any other. Each step of progress in the history of our race has been made in the face of opposition and difficulty, and has been achieved and secured by men of intrepidity and valor. There is scarcely a great truth or doctrine but has had to fight its way to public recognition in the face of detraction, calumny and persecution.—Selected.

SIGNS OF A TRUE VOCATION

Signs of a true vocation are many; a few shall be numbered here, which may prove helpful to the undecided.

- (1) A desire to have a religious vocation, together with a conviction that God is calling you.
- (2) A love for prayer and holy things in general.
- (3) To be zealous for the salvation of the souls of others as well as of one's own soul.
- (4) A desire to give one's self entirely and abandon all for the love of Jesus Christ.
- (5) A contempt of the world, together with a hatred of sin, and a desire to atone for sin.

COLLISION SAFEST

"Which would you rather be in, John, an explosion or a collision?"
"A collision."
"But why?" asked Tom.
"Because in a collision," explained John, "there ye are—but in an explosion—where are ye?"—Washington Star.

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